5: Vedder M-5 (ca. 1910) 1928
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11. To the description of the somatic peculiarities of the Nama may be added a description of the psychic characteristics. The Nama is above all an emotional being. It is not difficult to rouse him to transports of joy and he who is able to rouse his joyous instincts has won his heart. In this state the Nama is willing, kind and hospitable; he will share his last crumb with his visitor and reveals clearly that he is indeed capable of noble sentiments. In this state, too, he is susceptible to religious impressions and the indiscrimination with which he surrenders to his emotions makes him an easy victim and a ready follower of visionaries. It need scarcely be added that dreams, visions, supernatural voices, etc., are fruitful seed in minds of such psychological structure. 152

12. On the other hand, when under the influence of disagreeable passions the Nama presents an altogether different and almost unrecognisable aspect. He is then sulky, unapproachable, impudent, faithless, unmerciful and cruel.

13. Both in his good and bad moods he is impelled by the desire to play the great man, to earn as much as possible with the least exertion. Yet he consumes his earnings in the most uneconomical manner and loves to preen himself in the grandest of attire. 156

14. Contrary to the descriptions of the older historians, the Nama is nowise slow of thought. He knows how to use his senses and he is able to translate for his use with great rapidity of thought, whatever his eye, ear and sense of smell have communicated to him. As far as rapidity of thought and imagination are concerned, the Nama takes the first place in South West, leaving the Hereros, Berg Damaras and Ovamboe, even the so-called Bastards, far behind. He is musical, but the beauties of nature make no impression whatever on him. He is a great teller of tales and listens to tales with great attention, but for the past history of his people he has little interest, preferring a foreign language to his mother-tongue. 153 517

15. Will power, which gives character its type and reliability is but slightly developed in any of them. Principles count for little and a Nama will never fall back on a principle to explain his actions. It may be taken as an axiom that when the Nama acts under the influence of his agreeable instincts, the good qualities of his nature become evident in a surprisingly beautiful manner; but when he acts on his disagreeable impulses he can no longer be trusted and is capable of quite unsuspectedly evil actions. 152

H. Sching, with whose judgment of the Nama I agree, writes of them; "They have their virtues and vices like every other people, but in order to judge them, we must descend from the pedestal of civilisation, often so artificial, and place ourselves in their past, their environment and 181